

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

S U F I S M

MUSLIM MYSTICISM

A tribute by

Muhammad Hassan Ali *

1. In the early days of Islam (period of companions) “Tasawuf or Sufis” as a popular terminology was not exist, although the sources of all the traditions and practices of Sufism were available at that time.
2. The Muslims of that early time of Islam were modest, pious and enthusiastic in practicing Islam and very much faithful to Allah and His Holy Prophet *peace and blessings of Allah be upon him*, by their entire nature. They had no need to follow any special knowledge that guides them towards those functions and deeds which they were naturally performing. Sufism is same like those kinds of knowledge, which were emerged in Muslim literature on appropriate times.

* Writer is one of the grand sons & Sufi descendants of Sain Muhammad Shafi Qalander Ali Darazi, the throne holder of Punjab by the holy hand of Sain Sakhi Qabool Muhammad II in Qadri Sufi Order.

Sain Sakhi Qabool Muhammad II (1842-1925 AD) was the sixth master of Shah Daraza Sufi Chain, at Dargah Sain Sachal Sarmast (1739-1827 AD) Khairpur Mir's, Sindh. (may Allah be pleased with them)

3. So the companions of the Holy Prophet *peace and blessings of Allah be upon him*, and the followers of the companions (called Taba_een) were not called Sufis (even not called Muhadith, Aalim etc.,) but in fact they were, according to the latter definitions of Sufism.
4. According to the ¹Ibn-e-Khuldoon, “the Tasawuf is considered as a modern knowledge of ²Shariyah. The ways of Sufis are same like the ways of ³Sahabah, Taba_een and the pious persons of the Muslim ⁴Ummah. But in the second century of ⁵Hijrah, general public of Ummah were engaged in the worldly business and were indulged fully in the greed of this temporary world then the word Tasawuf was practically denoted to those pious and learned people of Ummah who were not left the ways of piety of their forefathers for the sake of mundane life.”
5. Following the above statement of Ibn-e-khuldoon, we can understand that the appearance of Tasawuf or Sufis is a respond of conversion of Ummah to the mundane life. In the wake of above paragraph, Sufism in its doctrinal aspect stands out as the most purely Islamic way.
6. Critics of Sufism claim that the Sufism have originated outside the Islam like Buddhism, Hinduism etc., actually this is a funny statement. These types of views are raised by those non-muslims who want some negative propagation or from those Muslims who got Islam as religion from their parents but didn't read Islam and its history properly.

¹ Eminent historian

² Islamic Law.

³ Companions of the Holy Prophet Hazrat Muhammad peace be up on him.

⁴ an Arabic Term used for society, class, community.

⁵ Muslim calendar

7. The origin of Sufism is hundred percent Islamic. Although the ⁶mysticism is universal and practicing in different religions in their own ways. But the ways introduced by Muslims for spiritual development is totally according to the teachings of the Holy Prophet of Islam Hazrat Muhammad peace be upon him and particularly termed as Sufism.⁷
8. Sufism as a mystical path appeared after the founding of Islam in the seventh century A.D. The Holy Prophet of Islam Hazrat Muhammad *peace be upon him* is the greatest Imam (leader, master) of all the Sufis of Ummah regardless of their sect like Hanafi, Malaki, Hambli or Shafai. All the companions of the Holy Prophet *peace be upon him*, particularly the ⁸As_haab-e-Sufah (companions of mosque-rugs) and first four caliphs got instructions of Sufism from Holy Prophet *peace be upon him*. Strong references are available in this regard.
9. Early Sufis were Khawaja Owais Qarni, Khawaja Hassan Basri, Khawaja Sari-Sakti, a noble lady Hazrat Rabia Basri, Hazrat Bayazid Bustami, Hazrat Junaid Bughdadi, Mansoor Hallaj, Shah Shams Tabraizi *may Allah be pleased with them all*, and many other notables. They all are well known and respectable through out the world.
10. Imam Qushery, Imam Ghazali and ⁹Syed Ali Hujwery Daa_tu Gunj Bakhsh *may Allah be pleased with them* done a great job for the development of Sufism. In the wake of their famous books *Risalah-e-Qusheriyah*, *Al-minqaz al-zalala* and *Kashaf-al-Mehjoob* the Ummah come to understand the interrelationship of Shariyah (Islamic Law), Tarikah (Practices of Muslim Mysticism) and the reality of Philosophy.

⁶ Derived from Greek musterion, muem, mystery etc.

⁷ Ref. "Study of Mysticism in Darazi School of Sufi Thought" written by Dr. Sakhi Qabool Muhammad Faruqi, the present master of Daraza Shrif.

⁸ The willfully devotees, who left the mundane life just for the sake of learning Islam and were usually spent their maximum time in mosque and in the company of Holy Prophet peace be upon him.

⁹ Founder of Fiqah-e-Hanfi in Subcontinent

Institutional Formation of Sufism

11. Sufism became organized in 12th and 13th century A.D. and formed an institutional status by a great Muslim scholar and pioneer ¹⁰Maulana Hazrat Shaykh ¹¹Abdul Qadir Jilani *may Allah be pleased with him*. This great Imam of Sufis extracted the rules, regulations and practices for Sufis from the Holy Quraan and ¹²Sunnah. By Introducing the Qadri Order (Silsilah, school of Sufi thought) he done a great job and protect the linkage of ¹³Shariyah and ¹⁴Tarikhah and purified the Sufism from the idol philosophies and false Sufis. His books *Ghuniya-tu-Talbeen*, *Fatuh-ul-Gayoob*, *Fatah-e-Rabbani* reflect the strong importance of Shariyah, oneness of Allah and the love and obedience of His holy Prophet Hazrat Muhammad peace and blessings of Allah be upon him. The intellectual work of Muhayudin Ibn-e-Arabi, Maulana Jalal-u-din Rumi, Shahab-u-din Soharwardy and hazrat Mujadid Alif Sani may Allah be pleased with them, also served a lot.

12. This institutional formation of Sufism called “Silsilah” which is a sort of association and Order. Popular orders are Qadri, Naqsh_bandi, Chishti and Soharwardy. These orders have their own organizational setup and rituals. With a stream of selfless workers and devoted leadership, Sufism made swift progress and spread far and wide

13. Sind provided the first substantial link between Islam and India. Both the early Sufis and Muslim conquerors were come to the subcontinent through Sind. These Sufis were great intellectuals, well educated and widely traveled. Most of them were writers and poets of high category like Shah Latif (Bhit shah, Sindh), Hafiz

¹⁰ Meanings “my master”: A very respectable title in Muslims.

¹¹ Popularly known as Ghous_Pak, the greatest of all the Sufis after the companions of Holy Prophet peace be upon him.

¹² Practices of Holy Prophet Hazrat Muhammad peace and blessings of Allah be upon him.

¹³ Islamic Code or Laws

¹⁴ Practices of Sufis

Sakhi Lal Shahbaz Qalander (Sehwan, Sindh) and Sain Sachal Sarmast (Draza Sharif, Sindh). Others are Khawaja Moeen-u-din Chishti of Ajmer, Shah Naseer-u-din Naseer Chiragh Dehlvi, Sakhi Bu-ali Qalander, Panipat (India), Baba Farid-u-din Ganj Shaker (Pak Pattan), Imam Bari (Islamabad), Rehman Baba (Peshawar), Waris Shah (Sheikhupura), Hafiz Noshah Gunj Bakhsh (Saahanpal), Shah Husain (Lahore), Buleyh Shah (Kasur), etc., may Allah be pleased with them all.

14. Our beloved home land Pakistan carved out on that areas of subcontinent where Sufism got a tremendous success. Against the troika of British Rulers, All India Congress and its associate Muslim Political¹⁵ Parties only the ¹⁶Sufis were the main supporters of Muslim League during the Pakistan Movement.
15. Apart from the few pockets of ¹⁷Petro-Islam, majority of Muslims of Pakistan have great respect of Sufis. The poetry and the message of Sufis is a unique source of Islamic teachings and national unity. With out the uniformity of thought how could we maintain our sovereignty? So we have to study the **history of the Islam of Subcontinent** and the message of Sufis because the **Unity of Faith** and Discipline is the demand of the time. ■

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Written by

Muhammad Hassan Ali

Al-Sachal, 629-a, Block # E/I, Johar Town, Lahore.

E-mail : sachalsain@outlook.com

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¹⁵ Parties of Abul Kalam Azad, Syed Mudoodi, Mufti Mehmood, Khaksar etc.

¹⁶ All India Sunni Conference, Pir Jamaat Ali Shah, and in Lahore Sain Muhammad Shafi Qalander Ali Darazi predicted about Pakistan and his disciples in their limited capacity participated in Pakistan Movement. etc.

¹⁷ Term introduced on the web sites of American Think Tanks, used for *the Islam that preached by the help of money generated by Oil or Petrol Business*.